The
CHRISTIAN CENTURY
A Journal of Religion

How Fair Is Your Income?

By Charles N. Young

Three Years of the Peace Pact

An Editorial

September Survey of Books

Book Reviews by Edwin Markham, G. G. Atkins,
Lucia Ames Mead, F. S. C. Northrup,
H. F. Gosnell, F. G. Garrison,
Archibald G. Baker

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The CHRISTIAN CENTURY

September 2, 1931

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The Office Notebook

"You are doing a splendid forum job in a coliseum-minded age," writes a correspondent. Whether we are or not, and we hope we are in some measure, the phrase is a good one. Think of those two Roman institutions: the forum, standing for discussion, clear thinking, sane judgment about important issues; the coliseum standing for mob-mindedness, irresponsibility, thrill-seeking. This country needs more forums and fewer coliseums.

Mr. Ford is reported to have announced that his employes must plant a garden or lose their jobs. A garden is a good thing—fresh vegetables, healthful exercise, a saving on the food bill, and all that. But if Mr. Ford means to say that a man who works all day in a factory cannot expect to earn enough to buy food for his family but must provide that by being a farmer outside of business hours, there is something wrong with the system.

One day Gen. Smedley Butler emitted a blast against all pacifists and near-pacifists and all who oppose ample military preparedness. The speech need not be quoted, but the substance of it was contained in one paragraph with three "damn's" and four "hell's." In fact, the substance was really contained in the damn's and hell's. The next day the papers announced that the President would not put any obstacle in the way of Gen. Butler's retirement. Wise President! Coliseum-minded officers are an embarrassment in time of peace.

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The CHRISTIAN CENTURY

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EDITORIAL

THE FALL of the labor cabinet in Great Britain was not the result of a defeat in parliament or the withdrawal of the support of the liberal party which has been predicted as an imminent possibility ever since the labor government was organized. On the contrary, it was brought about by a split within the labor party itself and the refusal of nearly half of the cabinet to follow the leadership of Mr. MacDonald in his program for balancing the budget. The trades union congress, with which several members of the cabinet are in closer relations than the premier, stands firm against the measures of economy which would involve a reduction of the stipends paid to the unemployed and insists upon balancing the budget by increasing taxation. Mr. MacDonald's resignation, forced by the withdrawal of several labor members of the cabinet, was followed by a request by the king that he organize a coalition government, and Mr. Stanley Baldwin, conservative leader, has signified his acceptance of a post in this new cabinet. Such a combination of extremes is not likely to last long. It will have done its work if it can carry the country through the present financial emergency. The retention of Mr. MacDonald as premier in this highly delicate situation and the willingness of conservatives to cooperate with him are equivalent to a vote of confidence in his leadership and a tribute to his personal prestige. But the problem still to be solved is: how to keep the government solvent by making its income equal its expenditures without repudiating the social obligation to the unemployed.

Premier MacDonald Is Still at the Helm

Religious Monopoly Is No Guarantee of Loyalty

A DECREE of the Spanish government forbidding the sale of church property or the removal of the portable assets of the church from the country, was the answer of the government to the suggestion of ecclesiastics that the church's wealth be removed from the reach of nationalization. Letters from the exiled cardinal primate of Spain to the Spanish clergy are said to have been found on the person of the vicar of Vittoria directing that such action be taken. In reply to an ultimatum giving the vatican five days in which to disavow responsibility for this course, the papal nuncio has declared that the vatican knows nothing about it. But the decree stands. The church cannot dispose of any of the securities in which its endowments are invested, or sell or mortgage any of its real estate, or send money out of Spain, pending the decision of the cortes upon the policy of expropriating church property. Although the church continues to protest, as it naturally would, there is no evidence of any considerable amount of popular indignation aroused by the threatened "spoliation" of the church. When it is considered that practically all of the people of Spain are supposed to be Catholics as well as Spaniards, and that the church has enjoyed a virtual religious monopoly in Spain for centuries, this is remarkable. It makes it very apparent that the maintenance of a monopoly of religious teaching by legal measures and special privileges is one of the very worst ways of developing dependable loyalty to the favored institution.

Chinese Disaster Calls For Relief Measures

ESTIMATES of the extent of the calamity involved in the great Chinese flood can as yet be little more than guesses, but there can be no doubt as to the appalling magnitude of the disaster. One report says that the toll of the flood and the famine and pestilence that go with it is still a thousand lives a day; another, that thirty million people are homeless in the provinces of Hupeh, Anhwei, Hunan and Honan, and that one-third of this number are completely destitute. Mr. Earl John Baker, American adviser to the ministry of railroads and at present working with the flood commission, calls this probably China's most terrible disaster in the present century. The Yangtze river, the overflow of which is the primary cause of the trouble, reached on Aug. 18 a stage three feet higher than the highest previously

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recorded, and that was sixty years ago. Thus, to the ravages of war and the economic hazards incident to governmental instability and the transition to a new industrial order, are added the classic calamities of flood, famine and pestilence. Relief measures are already under way, both foreign and domestic. The Red Cross is already mobilized. The China flood relief organization, which was already doing a needed work before this fresh disaster descended, is redoubling its efforts. Whatever is done will be too little. It is to be hoped that the flood will dampen the ardor of the clashing ambitions of China's military leaders and sweep away the factionalism which still makes China something less than a nation. We can, with little difficulty, think of things that the Chinese might do to alleviate at least a part of her distress. And meanwhile, what can we do? What about those millions of bushels of wheat that the farm board has collected and does not know what to do with? Trading some of it for Brazilian coffee was a reasonable step. Putting some of it to work feeding China's starving millions seems a clear duty.

Town Churches Do Not Meet The Needs of the Country

THAT the country church is fading out of the picture of American religious life seems to be generally taken for granted. Sometimes it is assumed that it might as well fade; that if the farmers and the people of the small villages can get to the larger towns—roads and transportation being what they now are—to attend better services in larger churches, it is all to the good. The defect of that arrangement is evident when one considers that there is something for churches to do besides furnish sermons and services of worship, and that very few town churches project themselves into the surrounding rural communities even though they may draw from them a considerable constituency. They are scarcely to be blamed for failing to do so. The rural constituency of any one church is too widely scattered over the countryside, and the farmers who go to town for their religion are scattered among too many churches. Specific data supporting these general statements have been coming to light in a survey of two counties in Nebraska by Dr. J. R. Hargreaves. It is found that when a rural area has no center for its religious life, its population generally lacks the other integrating agencies that bind the residents of a district together in a genuine community. Social, cultural and economic organization tends to evaporate with religious organization, and the country and village people tend to become detached and irresponsible suburbanites.

Crime Cannot Be Blamed On Foreigners

AMERICANS who have been wont to explain the volume of crime in this country by laying the blame on the foreigners, will have to find another alibi. The Wickersham commission announces that, at the end of its extended investigation of the subject, it is unanimously convinced that "any such impression as to the foreign born is at variance with the facts." It is now more than a century since our ardent nativists and hundred percenters began to charge that immigrants constituted the bulk of our criminals and that this would be a peaceful and pleasant continent if it were not overrun by a horde of degenerates drawn from the slums of Europe. In particular cases it does appear that foreign names are rather disproportionately represented in the records of crime. But totals and averages are worth more than detached episodes. Besides, as was shown by a study of the Mexicans in California, it sometimes happens that local prejudice of the police and the citizens increases the percentage of arrests of foreigners quite independently of the percentage of criminality. If the conclusion of the commission can be got into the mind of the American people, it will do much to remove the unreasonable prejudice against the foreign born which is still one of the barriers to international confidence and good will, and it will do away with the foolish notion that we can conquer crime by the simple process of shipping the "gangsters" or the "reds" or the bootleggers back to—wherever they came from.

Counting the Cost Of Crime

ANOTHER Wickersham commission report—they have been coming rapidly of late—presents a vast body of carefully compiled statistics regarding the cost of crime and crime prevention. The figures are appalling, as figures almost always are when they cover data representing 110,000,000 people. Not to go into wearisome detail, the cost of crime and of such efforts as are made to prevent and to punish it by federal, state and local agencies, is considerably above one billion dollars a year. Grouping the items somewhat roughly, one may say that one third of this total is the cost of courts and penal institutions; one third is the value of the productive labor which might be performed by enforcement officers and criminals if they were not engaged in trying to frustrate each other's efforts; and one third is the damages inflicted by crime and the cost of insurance against them. These statistics represent the weight of the economic burden which criminality places upon industry and honesty. Crime costs society about ten dollars per capita annually. Impressive and depressing as these figures are, they do not tell the whole story of the cost of crime. Every crime against person or property interrupts the normal flow of profitable activity, breaks the stride and disturbs the mind of at least two people. The prevalence of crime and the possibility of its occurrence at any time and place constitute a mental hazard which has an actual, though incalculable, effect in diminishing productivity. And when all this has been said, the greatest cost of crime has still not been men-

tioned. Its most damaging effect is not its cost in dollars but the injury that it does to the morals of its perpetrators, the personalities of its victims, and the morale of society as a whole.

The Great Relativist Is Absolutely Against War

ADDRESSING a letter to the international conference of war resisters at Lyons, France, Professor Einstein expressed sentiments which give assurance that, while relativity may be all right with reference to celestial mechanics and the mysteries of space-time, even the king of all the relativists can be thoroughly absolute in his convictions about the duty of demanding world peace. "There are young men in twelve countries," he says, "who are resisting conscription by refusal to do military service. They are the pioneers of a warless world. I appeal especially to the intellectuals of the world. I appeal to my fellow scientists to refuse to cooperate in research for war purposes. I appeal to the preachers to preach truth and renounce national prejudices. I appeal to the men of letters to declare themselves unequivocally. I ask every newspaper which prides itself on supporting peace to encourage the people who refuse war service. This is no time for temporizing. You are either for war or against war. If you are for war, you must encourage science, finance, industry, religion and labor to exert their power to make your national armaments as sufficient and as deadly as they can be made. If you are against war, you must encourage them to resist it to the utmost. I ask everyone who reads these words to make this great and definite decision." To find a great scientist, who might be supposed to have his eyes focussed on nothing nearer than Alpha Centauri, calling with the fervor of an evangelist for a decision day on the personal renunciation of war, is to catch some glimpse of the passion with which a great mind can be stirred in the presence of a great moral issue.

Teaching the Children To Drink Wine

THE FRENCH department of education has started a campaign, so it is reported, to make the youth of that country more wine-conscious than they are at present. As an item in the educational curriculum, this has at least the merit of novelty. The children are to be taught to appreciate this noble beverage, to consume it discriminatingly and copiously, to realize its beneficent effects upon body and mind, and to give their patronage always to French wines! While something is said of the value of wine drinking as preventing the formation of a taste for anything stronger, the unconcealed motive of this propaganda is to promote the financial interests of the wine industry. This is quite in accord with the purposes of that organization which was formed, a year or more ago, under government auspices to carry on promotional work abroad for popularizing French wines and impeding the development of anti-alcohol sentiment and legislation abroad. It is, in a way, rather encouraging to see that the wine-makers are sufficiently alarmed to find it necessary to take such steps. The situation must be rather desperate when the industry is driven to go into collaboration with the kindergarten to bring up another generation which will afford a market for its product. But you never can be sure how the youth will react to such efforts. Wine may become as unpopular as spinach.

Three Years of the Peace Pact

TWO years, and a little more, have passed since the Pact of Paris outlawing war became operative as a part of the law of nations, and this law of peace rendered obsolete those laws of war which had hitherto constituted the bulk of international law; and three years plus one week since the first signing of the pact. It was on August 27, 1928, that the Peace Pact outlawing war was signed at Paris by the representatives of fifteen nations. Since that date it has been ratified by the governments of these same nations, promulgated as the law of the world on July 24, 1929, by President Hoover, and adhered to with ratifications by all the nations of the world excepting only two or three South American republics. The pact has met two major tests since its adoption—one in the field of threatened international conflict, the other in the field of international negotiation.

The prolonged threat of war between China and Russia in 1929 prompted the government of the United States to take steps to preclude any violation of this new international law. Secretary Stimson's approach directly to the Chinese government and indirectly to the government of Russia, calling attention to their obligations under the treaty to seek the solution of their dispute only by pacific means, was an expression of the sense of responsibility which our government feels as the original proponent of the outlawry of war. It also established an important precedent. The circumstances threatening its violation were difficult of access, and peculiarly unpromising. China was hardly a nation, torn as it was with the inner conflict of regional factions, each claiming the right to exercise sovereign authority and none competent effectively to assert the full moral responsibility which inheres in a nation at peace with itself. Russia, according to the prevalent judgment (whether true or false) throughout the world, could not be trusted to keep any pledge, and therefore her signature to the Peace Pact was regarded as worthless. Yet the initiative of our state department, seconded by the good offices of Great Britain and France, met a reassuring (albeit, in the case of Russia, an impolite) response from both these nations, who withdrew their bristling threats and adjusted their dispute.

The second major test to which the pact has been

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subjected was in connection with the London Naval conference of 1930. It had been agreed by President Hoover and Prime Minister MacDonald that the pact should be the basis of the negotiations at London. The invitations sent out by the British government, asking the five nations to send representatives to London to negotiate a naval agreement, specifically put forward the Peace Pact as the basis upon which they would proceed. In her reply to the invitation, France objected to this provision. The President and the Prime Minister yielded, and the conference convened, continued and adjourned without making reference to the fact that war had been outlawed and that the nations there represented had given solemn pledges never to resort to it again for any cause whatever.

Any appraisal of the results of the London conference must take account of a highly complex situation. It must be viewed in the perspective of an evolutionary process and whatever gains for peace were made must be set down with gratitude. Such gains were undoubtedly made—substantial and definite gains. But the deliberate silence of the negotiators on the fact that they represented governments which had taken pledges never to resort to war again obviously weakened their efforts to reduce armaments.

It is of great importance to recall this recent history at this time. Another and more comprehensive conference, including all nations, is to be held in Geneva in February, 1932. The hopes of mankind are focussed upon it. President Hoover is now laying out the policy of the United States in relation to it. He has been emphatic in connecting the burden of armies and navies with the worldwide economic depression. Every instrument available he will no doubt wish to use to achieve substantial results in actual relief to the peoples of the world. Economic arguments and motives are potent in this business. But potent as they are, they can be vitally strengthened by appeal to a new and supremely important fact in the international world, namely, the fact that war is now contrary to international law. This new international law was not imposed upon the nations; it was created by their own act. It therefore involves the honor of each nation, as well as its respect for standards of justice. Surely Mr. Hoover will not again allow this instrument to lie unused.

At the present moment there is considerable agitation on behalf of what is called the "implementation" of the pact. This takes various forms, from the proposal to unite the nations in a compact to use force against a nation violating it, to a suggested agreement among the signatories to consult together when a violation is threatened. Gradually it is being established in the minds of those who have looked most deeply into the implications of the pact that any agreement to use war as an instrument for enforcing peace is not only futile but incompatible with the pact itself. The use of war as an instrument of international law vitiates the law which condemns and renounces war as an instrument of national policy. Except as France and her associated nations keep this concept of international force alive, it is steadily dying out in Europe, as it has long since passed out of influential American thought. The consultative proposal, however, has everything in its favor, provided it can be wrought out in complete dissociation from disarmament.

It became clear at the London conference in 1930, where this consultative arrangement was informally discussed, that if the nations entered upon it as a quid pro quo for French disarmament, it could be used by France in a crisis as the basis of a demand for military assistance. France could claim that she would not have reduced her armament except in expectation of the practical measures which she would say were implied in consultation. That was the predicament into which the discussion at London forced the United States. No consultative agreement was possible under such circumstances. But public opinion in the United States would favor a consultative agreement wholly freed from entanglements with specific obligations. There is precedent for it in the Four Power pact of 1921, and again in the act of Mr. Stimson in reaching half-way around the world to remind China and Russia of their obligations under the peace treaty. It is unthinkable, as Senator Borah said in discussing the Peace Pact while it was still being negotiated, that the United States "would stand idly by" when a violation of the pact was threatening. The method of making this responsibility explicit, whether by means of another multilateral treaty to this end or by a unilateral declaration by the United States and such other nations as might choose to make similar declarations, deserves to receive immediate and most careful consideration by our government. Without doubt the issue will arise at the Geneva conference. And it is better that it should arise and be disposed of on its own independent merits before the Geneva conference assembles.

The Peace Pact is international law. But it is also, in the United States, the supreme law of the land. Thus far, it has had no opportunity to disclose its implications on its domestic side. That its implications are revolutionary both as to the psychology of patriotism and as to certain legal aspects of patriotism, has been apparent from the beginning to those who have studied the philosophy upon which it is based. Under the new law of the land, the pacifist is the patriot. The jingoist, the militarist, the war agitator, is the seditious person.

No case has yet emerged in our courts in which this profound and, in the end, inescapable principle has been brought out and applied. The case of Professor Macintosh, who applied for citizenship with a conscientious proviso as to bearing arms in a hypothetical future war, made no appeal to the Peace Pact. Apparently his attorneys are quite oblivious to the fact that war is an outlawed institution. Their arguments rest on other grounds. The other grounds are

ample in his case, for Professor Macintosh is really being challenged for refusing to put his conscience into the keeping of congress, rather than for his convictions on the specific question of war. And the question of conscience in its relation to the state can be fought out on the basis of the constitution unqualified by the Peace Pact. The case of Madame Schwimmer, an absolutist objector to war, was decided before the pact became effective.

But there will arise in the courts, soon or late, an issue in which the court will be compelled to face the fact that war no longer has any legal status in our national system. Then we may expect a decision whose effect will be to fix public attention upon the fact that our nation, with the rest of the world, has moved into a new dispensation of peace, juridically at least. The structure of the temple of peace, it will then be seen, must be built upon the foundation of the new law of peace. Thus within the boundaries of our national life, as well as in our relationships with other nations, the Peace Pact contains profound implications which time will surely disclose.

All wise students and observers will bear constantly in mind that the pact is young. It is but an infant of three years. It challenges the most deeply entrenched institution which has existed in the tradition of national sovereignty. Its power will grow inch by inch, year by year. It will meet reverses. But it will grow—it will grow!

Babel in Reverse

EDITOR THE CHRISTIAN CENTURY:

SIR:—Did you happen to "listen in" when Dr. Julius Klein, the assistant secretary of commerce, was broadcasting about the International chamber of commerce meetings at Washington? Even the ears of the most sophisticated must have pricked up to hear about the device which made possible a second Pentecost. Any delegate from the uttermost parts of the earth could hear the speeches in his own language. Below the speaker's rostrum sat a row of interpreters, each with a microphone, and from their desks ran electric wires to those of every delegate. If Alberto Pirelli, for instance, held forth in his native tongue, Jean Parmentier could put on the earphones before him; move the switch over to the sign "French," and as the speaker proceeded, with only a brief delay, the Italian discourse comes to him in perfect French.

The old Hebrew story assumes that the most potent means of dividing humans is that of language. Words may be the playthings of fools as well as the counters of wise men. What tragic consequences have followed the interpretation of oriental poetry in terms of occidental prose. Talk about tariff! We certainly have been taxed in our importation of religious ideas. "Yet see," says Emerson, "what strong intellects dare not yet hear God himself unless he speak the phraseology of I know not what, David, or Jeremiah, or Paul." The first great exponent of Christianity reports heaven as vocal "in the Hebrew tongue," but the expression, "which is, being interpreted," explains the adaptation of local and Judaistic faith to a Hellenistic setting.

I heard recently, Mr. Editor, of a young Japanese lady, residing in America, who prided herself on her mastery of our language. A plumber had presented his bill for work done and—*fide majus*—it was in excess of the original estimate. The lady remonstrated in the following words: "I find, sir, that you are much dearer to me than when we were first engaged."

Commerce has been blamed as the source of national rivalries and wars. She is said to have created sore spots in the world of oil fields, rubber plantations, and so on, and to have made us both a machine age and an acquisitive society, but surely she must be credited with bringing about a unity of the race other than that of a political nature, and, in so far as verbal currency has been stabilized, Babel has been reversed. We may soon "exchange eyes" when words become less an asylum of ignorance, and more the medium of common concepts.

Yours for international ideas,

QUINTUS QUIZ.

Deaths

(A LABOR DAY POEM)

BURY my body fathoms deep
Under a thousand heartless stones;
Through the long night let the silence keep
Vigilant watch o'er my peaceful bones.
Calm, uncomplaining, I shall lie;
But that, for me, is not to die.

Bury my soul in a whirr of wheels,
Deafen my ears with an iron din:
You call it life which sure death deals;
You call success what God calls sin.
I shall stay buried, and shall not cry—
That, hard masters, that is to die!

Take me away from Springtime bloom,
Bury me deep, with a pick and spade,
Down in a hell where toil is doom,
Far from the Garden God has made;
God has made—not for such as I:
That is to die, men, that is to die.

God may forgive your churchly lacks—
Sins of omission of prayers and vows—
But He will not forgive broken backs,
Stunted bodies and slanted brows.
Death, timely death—that brings a sigh;
Death—death in life—that is to die!

THOMAS CURTIS CLARK.

How Fair Is Your Income?

By Charles N. Young

THERE are few ways to make the staunch defenders of the status quo bristle up more quickly than by suggesting the desirability of a maximum limitation on wages or salaries. The violence of the reaction obtained is quite independent of whether such defenders have long ago reached the limit of their ability at $2,000 per year or are just getting into their stride at $20,000 per year. Yet the platitudinous opinion, "A man is entitled to all he can get honestly," falls far short of an intelligent analysis of the problem.

The outstanding fact in the situation is the wide variation in ability among men. These differences start with germ plasm and chromosomes. They are accentuated by accumulated differences in social status, in the educational, and subsequently in the business and professional opportunities available. It would be futile to debate the relative importance of these hereditary and environmental factors. It is enough to suggest that a rational social purpose is to secure for youth educational and environmental opportunities commensurate with individual abilities, and that a start has been made in the recognition of that goal.*

Differences Among Men

Men differ, not only in the nature of their talents, but also in the degree to which they possess particular abilities. In general, society prospers when men of superior ability are encouraged to use it constructively. The filing, in 1928, of nearly half a million income tax returns showing salaries of $5,000 and over indicates that such men do not go entirely unrewarded. For the same year, in an eastern state, the modal, or most frequently recurring, wage of more than forty thousand workers in various industries was $25 per week. In the latter group, almost exactly one-half were receiving not more than this figure.

Let us assume that both of the conditions mentioned were normal and proper; that is, one and one-quarter per cent of the gainfully employed should receive salaries of $5,000 or over, and fifty per cent were worth not more than $1,300. What light, if any, does this throw upon the range of ability? Does it actually extend up to a degree for which a compensation of $1,623,753 (received by a well-known executive for the following year) constitutes a reasonable reward? If not, what is the maximum which can be justified by a consideration of differences in human ability? Before attempting to answer this question, let us consider a somewhat more familiar illustration.

If we were to classify a group of one hundred men with respect to some physical character, such as height, they would be found to be distributed roughly according to the formula which describes all natural phenomena subject to the law of chance, graphically represented by the normal error or probability curve. If, for example, the average height were 68 inches, about fifty of these men might be expected to measure within some narrow limit, say 2 inches, above and below this figure. About sixteen would fall between 64 and 66 inches, while a like number would fall between 70 and 72 inches. Only seven would be expected between 62 and 64 inches, and a similar number between 72 and 74 inches. This leaves only two below 62, and two above 74 inches, which is about what we should expect, the distribution being symmetrical above and below the mode, or most frequently recurring value.

Charting Moral Qualities

Professor Henry L. Moore, writing on "The Efficiency Theory of Wages" (Economic Journal, Vol. XVII., page 573), states: "Recent researches by Professor Karl Pearson and his co-workers have established that the distribution not only of the chief physical characters in man but of his mental and moral qualities as well, is described with sufficient accuracy by the normal or Gaussian curve." Professor Pearson is the eminent biometrician of the chair of eugenics at the University of London. To the same effect writes Professor Pigou (Wealth and Welfare, page 74) citing Benini: "The distribution among individuals of physical, intellectual and other endowments seems to follow the normal law of error." We therefore have high authority, amply supported by investigations in the field of pedagogy, for our basic premise that, for large groups, the distribution of ability among men follows the normal probability law, the properties of which are accurately known.

Our second premise is that remuneration for services should be proportionate to human abilities. If less, the individual will not be encouraged to his maximum effort. More detrimental to industry and business is the reduction in purchasing power which accompanies small pay envelopes. It ought by this time to be fairly obvious that continued mass production without a strong domestic market is an impossibility. The pay envelope of the man on the assembly line is rapidly becoming the backbone of that market. If, on the other hand, remuneration exceeds abilities, by reason of competition, financial control or other causes, there is at least some reason for suspicion that either the consuming public or the minority stockholders may be paying the excess.

But in any well ordered society we should expect

* For example, the recent white house conference on child welfare, especially standards (9) and (14).

to find remuneration for services proportionate to ability. If we do find such proportionality, our industrial order stands justified. A careful comparison of the wage data previously mentioned with the normal distribution shows that, when a suitable horizontal scale is chosen, the agreement is very close. This scale is based on a constant ratio, rather than upon a constant numerical difference. The distinction between wage workers and salaried employes is purely arbitrary, and by an appropriate change in the horizontal scale we can make the normal distribution include remuneration for services generally, without regard to frequency of payment. This is done by introducing the further condition that the present proportion, one and one-quarter per cent of the total gainfully employed, shall continue to receive not less than $5,000 per year. Having established the horizontal scale by two easily determinable reference points, separated by nearly one-half of the entire data, we may now state our conclusion:

Determining Maximum Salary

Remuneration for services, in a large group, should be distributed according to the normal probability law. This is numerically symmetrical on either side of the modal, or most frequently recurring, remuneration, the horizontal scale being fixed by the ratio between the remunerations at two well defined points, but subject to change with changing economic conditions. It must be understood that the group characteristic is the point of interest, rather than the position of any individual in the group.

What then have we accomplished that we did not have already, our results being based upon actual data for the latest available year? Simply this—we have established a means for determining the maximum salary which can be justified by consideration of differences in ability. While the normal frequency distribution extends indefinitely along the horizontal scale in both directions, there is a practical limit beyond which no items occur. Just as we do not find men more than nine feet tall, so when we reach ability represented by a salary of $30,000 per year, we can expect to find only one person in forty millions whose abilities so overwhelmingly surpass those of an ordinary person (at $25 per week) as to merit such remuneration. As there are about forty million gainfully employed persons in this country, it will be seen that $30,000 per year marks the practical limit of human ability in 1928. Anything above this figure must be charged against the price we are paying for the particular civilization in which we live.

Just at this point someone interrupts: "Why limit salaries of those who work, while much larger incomes derived from ownership remain unlimited? Salaries constituted only two per cent of the total income reported in 1928 by recipients of '$1,000,000 and over.' Referring to income tax returns, if we group sales profits, capital gain, rents, interest and dividends as ownership income, and include wages, salaries, business, professions, partnerships and fiduciaries as earned income, we find that, for classes reporting 'under $10,000,' the ownership group produced 22 per cent of the total for such classes. For classes reporting '$10,000 and over,' the ownership group produced 64 per cent of the total for such classes. The 26 taxpayers at the top of the list reported an average income of nine and three-quarters millions. What then is the sense of limiting salaries?"

Non-Social Income

A complete consideration of this objection is hardly within the scope of this article. For the entire country, income derived from ownership probably does not exceed one-quarter of the total. "Par," therefore, represented by the percentage which remuneration for services bears to total income, is about the same in personal finance as it is in golf. (The percentage of duffers who cannot beat 100 may also be about the same as in golf.) If you cannot keep your score down to 75, you simply "have not arrived." This figure represents, not equal, but proportionate distribution of income from ownership. It corresponds, for the maximum point on our normal distribution, to a total income of $40,000 per year. Nine hundred ninety-nine out of every thousand gainfully employed persons in 1928 were actually managing to eke out a scanty living below this figure. The wide discrepancies at the extreme top of the scale are probably due, not more to individual avarice than to a laissez-faire attitude of public opinion toward the appropriation of stored-up labor, and to a lack of any criterion of proportionality. Salaries of fifty times a reasonable maximum, and total incomes of two hundred fifty times a reasonable maximum, make no contribution to public welfare which could not be better made by more equitable distribution of both.

These results are vitally significant to everyone who does not believe that the dictum, "Whatever is, is right," is the last word in any economic discussion. A clear understanding of the kind of world we want must precede any intelligent effort to get it. We have shown the cumulative concentration resulting from our unrestrained individualism. The necessary corrective adjustments are entirely within the power of an enlightened capitalism. Higher standards of human relations, tested in actual practice,* are available to employers of vision. A renaissance of a real graduated income tax, all but annihilated by beneficent post-war administrations, still furnishes possibilities for influencing those who are immune to moral suasion.

The years 1795 and 1916 furnish French and Russian precedents for believing that such adjustments are not likely to be made voluntarily, but there are some hopeful signs on our domestic horizon. Grant-

*See tentative draft of the Industrial Employment Code, issued by the Taylor Society, 29 West 39th street, New York.

ing that such adjustments are made, in a degree adequate to the need, the basic but soft-pedaled cause of financial depression would disappear, and men would have a fair chance to work out a destiny worthy of a civilized world. When that day comes, the free competition of a free and educated people, competent to work, sure of the opportunity, and asking nothing but the right to live by their own labor, will raise humanity as nearly to a common economic level as it needs to be.

The Debts of the Churches

By Herman C. Weber

THE suggestion of The Christian Century in a recent number that the Institute of Social and Religious Research might well investigate the extent to which the churches in the United States had committed themselves to building enterprises and consequent indebtedness on a large scale may be met in part by denominational statistics already available.

The Presbyterian Church, U. S. A., for example, has been endeavoring to get a line on this situation in its churches for the past four years by asking for reports on money raised for special objectives such as extraordinary repairs or improvements, building funds, etc. Out of a turn-over of sixty-odd million dollars a year, about fourteen million have been reported under this heading. The denominational budget for missions and other benevolence work calls for twelve million dollars on which only about ten million are paid in and, in the depression of the moment, a trifle less than nine million. In four years this church has reported spending over fifty-two million dollars for building operations and the like. This represents an annual load per Presbyterian of $5.35 while the annual load for benevolences has been less than five dollars.

There are available, furthermore, very pertinent and significant figures collected by the Methodist Episcopal church. Its conferences report from year to year the actual amount of indebtedness resting on their congregations. It may be interesting to have the table for ten years to exhibit the progress of expansion on borrowed money. The following statistics of indebtedness are edited to eliminate the reports of all extra-U. S. conferences and missions:

1921	$19,513,606	1926	49,195,082
1922	23,488,959	1927	55,081,293
1923	30,082,513	1928	59,066,805
1924	36,492,645	1929	62,856,015
1925	42,755,040	1930	67,351,508

The advances recorded in this table are most impressive. Over fourteen million dollars was reported in the 1930 minutes paid for buildings and improvements and over seven million dollars paid off on indebtedness. If there is no duplication in these figures they mean that over twenty-one million dollars was involved in the extension or improvement of the equipment of the churches for their work in one year. If we add to this huge sum interest at six per cent on the reported indebtedness, or about four million dollars, we would have a gross estimate of twenty-five million dollars as the preliminary slice of a gross turn-over of about eighty-five millions per year. This has to be paid before pastors' salaries, congregational upkeep and benevolences. This very heavy burden may account for the situation of diminished support which is baffling the world-service commission.

One other denomination, the Methodist Episcopal church, south, reports its annual indebtedness. This was, in 1921, $5,982,540 but has grown to the much larger amount of $23,784,111 in 1930. Compared with the indebtedness of the Methodist Episcopal church, the load for the southern branch of the church would be nine dollars per member as against seventeen for the larger branch.

From the financial point of view the load of indebtedness against the value of church property is not at all disturbing. If it is paralleled by its equivalent in heightened service and in increased redemptive work, it would be exceedingly encouraging. In so far, however, as indebtedness indexes secularism, that is to say, ostentation, denominational competition or ecclesiastical ambition, it would be pathological and would suggest a deterioration in the organized church which not only the institute but every denominational agency ought to appraise minutely.

The stewardship people have recently charged that a great proportion, some say as high as eighty per cent, of the giving of the churches is "pagan." They have been disturbed by the fact that the total giving of church members has not been diminished but rather increased, but that the allocation of giving has greatly favored self-interest and penalized out-and-out benevolences. The Methodists, for example, are apparently giving considerably more today than they gave under the inspiration of the Centenary drive, but out of the eighty-odd million dollars their reports seem to indicate as their turn-over only ten million as against twenty million in 1921 go to benevolences of all kinds. So also the Presbyterians, though they have increased their over-all giving steadily and by millions of dollars annually (until the depression), have held their benevolence contributions static at a point a little above or below a mark of ten millions.

Many quarter- or half-million dollar plants have been rising in all our great centers and have been financed through borrowings and heavy interest charges. In them, however, the itinerant investigator does not always find a religious or redemptive program which shows a commensurate improvement save possibly in esthetics. The tiled floors and mullioned windows and color-schemes are being paid for with some pain; and until they are, the religious educational program, the social service opportunities and the world-service needs are often handled with (to use a very inoffensive term) conservatism.

SEPTEMBER SURVEY OF BOOKS

Days of Frenzy and Delusion

SOCIETY AT WAR. *By Caroline E. Playne. Houghton, Mifflin & Company,* $4.00.

IT IS a satisfaction to note the appearance of an American edition of this recent English publication. The author's two previous books, "The Neuroses of Nations" and "The Pre-War Mind of Britain," have warranted high expectations. Miss Playne has long been known to the English literary public. Her home is at Hampstead, where she is friend and neighbor of Ramsay MacDonald, John A. Hobson, the famous economist, Maude Royden, S. K. Ratcliffe, Maxwell Garnett and other far-sighted advocates of world organization and sanity in civilization. Her book deals with those subtle underlying, psychological aspects of war which have had slight consideration, though we have had multitudes of books on the political, economic, military and the ghastly human aspects of the most appalling and most futile war in history. Miss Playne's book gives a penetrating and judicial analysis of the psychology of a peace-loving people suddenly transformed into hysterical supporters of war on Germany. After the war, Lloyd George uttered the sad words, "I think it could all have been prevented if we had only had discussion."

"Society at War" is based not only on observation and diaries during the harrowing, depressing four years, but on a careful analysis of masses of reports and clippings made when few realized the significance of the pathological and surcharged emotions that swept England. In these days of renewed depression and confused thinking, when many have not yet learned the lessons of the war and seen its fundamental connection with the fact that 20,000,000 workers have no work, a study of the evils of a false psychology, inflamed imagination, dangerous propaganda and nationalist pride, is certainly most salutary. In comparatively cool blood today, it seems incredible that editors, churchmen, professors and statesmen should have uttered the wild words which the author quotes. The book deals with the idealism of the ardent volunteers, with the civilian war psychology, the woman's war, the statesman's war, the clergy's militant vehemence, the spy mania, the conscientious objector, war finance, and most effectively with the amazing "knock-out-blow" policy which prolonged the war two years after "the real aims of the war had been reached; the first intentions might have been realized at the end of 1916. A negotiated peace might have been obtainable at the turn of the year, if President Wilson's final suggestions and offer of assistance had been accepted."

Even before 1916, John A. Hobson in London urged "a full, firm, clear reaffirmation of the true purposes of England in this war." It was clear that there would be a war of attrition unless there were consideration of possible approaches to peace. Concerning the Germans, Miss Playne says, "Hardships caused by the war were striking home and were cruelly felt. . . . They are great at training for war, but when it comes they are too anxious concerning the hazards of war to be willing to battle on to the end. . . . Proofs are abundant that the spirit of German militarism, so far as it ever possessed the *people,* was shattered." The responsible government late in 1916 was practically asking for peace, renouncing annexations and claims of dominion. Said Bethman Hollweg: "The first condition for the development of international relations by means of an arbitration court and the peaceful liquidation of existing antagonisms would be that henceforth no aggressive coalitions would be formed. Germany is ready at all times to join the Union of Peoples."

But the bishop of London declared that "a patched up peace was nothing less than treachery." Rather than this, he proclaimed that "the church has today to preach a bright view of death." Another clergyman declared, "The Germans all came out of hell and the one thing we have got to do is to drive them back there." Miss Playne says: "The hot refusal of clerics to explore any avenue to peace marks the completeness of their betrayal."

"The fighting armies were willing to end the struggle if and when a good peace became possible. Civilians in the mass could only conceive of a possible peace as one of imposed terms, a peace in which the feud was carried on otherwise than by fighting. . . . The constant deafening, clamorous drumming of wartime action deadened thought, murdered reason, mankind preferring to engage in suicidal activities rather than trouble about ultimate results. . . . The difficulty was to satisfy the noncombatants. . . . Hatred was fossilized. . . . . The bare mention of an approach to peace caused the women workers to blaspheme. People seemed afraid to face the return to the ordinary conditions of life. . . . In the attempt to run a huge war by force of emotion, England lost touch with facts. When leading men sent tentative proposals abroad, as President Wilson did repeatedly, as the German chancellor had just done, there was not enough vital energy left to obtain consideration even. Men being dominated by the elemental passions of suspicion, fear, hate, had become incapable of reasoned courses." Miss Playne speaks of the bitterness of those soldiers who realized that they "had been deceived, entrapped, when they found themselves confronted with the cruel vacuity of trusted friends at home."

It was a psychology which deserves careful study at the present time when unrest, confused thinking, false analogies and hoary fallacies are, despite new good sense manifested in the clergy of England and America, still jeopardizing the success of the momentous disarmament conference.

LUCIA AMES MEAD.

Religion Must Face Metaphysics

THE DILEMMA OF RELIGIOUS KNOWLEDGE. *By Charles A. Bennett. Yale University Press,* $2.00.

THERE are certain men whose personalities stand out above the magnitude of their thought and work, sparkling with vitality in crystal clearness. My former teacher, the late Dr. McTaggart, was one such person; my former colleague, the author of this book, was another.

It is impossible for one who knew Bennett to come to the book without considering the man. Brilliant as a teacher, witty as a conversationalist, individualist of individualists, he stands out primarily as a person who, having mastered the theories of the schools, held them up before the freshness of vital human experience to appreciate their kernel of truth while stripping from them their artificiality and their pretense. Thus it is man himself, independent and defiant in the demand that reality measure up to the best in him, yet paradoxically seeking for a ground beyond himself to which he must bow if that very defiance would have its justification —it is man in such an attitude who comes to mind when one thinks of Bennett, as it is man himself with the same human independence grounded in a divine dependence who echoes through this book.

Its seven chapters were given as the Lowell lectures in the spring of 1930. He went to them not unmindful of the im-

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mediate seriousness of his theme for his own experience, and he returned from them to be cut short in his labors. Yet it is of life and vitality that they speak and with a characteristic touch of lightness that they are written.

His major theme is simple and to the point: "There can be no substitute for a philosophy of religion." The various attempts to reduce religion to psychology, anthropology, sociology, or even a sublime poetry, are inadequate. Certainly this message is timely. Do not most of the current conceptions of religion but cover up the poverty of our thought with reference to the main question? Bennett indicates with conclusiveness that they do, and insists that religion is not religion unless it raises questions of fact, from which it follows that only metaphysics can provide thought with an adequate judgment of its meaning and its validity.

It is at this point that the difficulty suggested in his title arises. Questions of fact are scientific questions, yet as Bennett suggests, science seems to depersonalize reality and lose precisely that which religion reveals. In Bennett's words, "The God who is mere Fact will not engender religion and is therefore not God." But this is not the whole truth. For just as surely a faith which is but pure poetry gives but a counterfeit of religion. "A faith which consists in believing what you can't prove is not very different from superstition. . . . An undemonstrable assurance is a precarious assurance," he writes. One might add that it is not an assurance at all.

How are we to proceed? Again Bennett's answer is sound. We must turn to metaphysics. We must work back behind the demands of religion and the findings of science to determine whether they do not entail a theory of the nature of things which provides a consistent meaning for both. This undertaking pursued on the religious and philosophical side, Bennett proposed for a later book.

Certainly this clarification of the issue and the designation of the way must not be wasted because of his passing. Perhaps a few hints concerning this problem as viewed from the side of science in its bearing on metaphysics and theology may aid in so tying Bennett's problem to the metaphysical inquiry upon which he insisted that it will remain there until it is resolved.

We may begin with another paradox in terms of which he expresses the problem. He writes, "Reason cannot do with the Supernatural and Religion cannot do without it." Yet religion must be reasonable. In fact, the usual claim for religion is that it is the only final explanation of experience which is reasonable.

One cause of this difficulty is the failure of modern thought to distinguish carefully between what Plato called knowledge by sensation and knowledge by reason. The average man, who has little time to reflect, is often unaware of this distinction. Yet he vaguely senses that what he experiences immediately is the expression of something that transcends it. Thus we come in ordinary unreflective experience to distinguish between nature and super-nature, and to identify the object of religious experience with the latter and science with the former. In this fashion Bennett's problem arises.

A little reflection will suffice to indicate, however, that the situation is not so simple or naive as this. In the first place, science draws as sharp a distinction between knowledge by sensation and knowledge by reason as does religion. The entities in terms of which scientific knowledge is stated are not perceived entities. Witness the electron, the proton, the light wave, and the gene. But to say that they are not perceived is not to say that they are poetic constructions. Science regards them as existing because nature given in sensation cannot be what it is unless this is the case. This makes it evident that the mere fact that religion is concerned with the existence of objects not immediately perceived or measured is no proof whatever that its claims are beyond the reach of science.

But if this is the case, why do we have such difficulty in reconciling the findings of science with the demands of a religion such as Bennett has suggested? The answer to this question centers in two quite different things. The first is that modern thought has never formulated an exact definition of the psychical and worked out a precise theory of the relation of the psychical to the physical and formal categories with which the exact sciences deal. It is because this psychical factor is left out that science seems to depersonalize reality and make a "God who is mere Fact" not God at all. The second and more serious point is that it is not the procedure of science but its findings which produce the metaphysical difficulty with which Bennett deals. This becomes clear, as I have indicated elsewhere, if one considers the history of science and its bearing on metaphysics.

In the Greek period science was led by its empirical investigations to three rival conceptions of the nature of things, two of which were formulated in the metaphysics of Plato and Aristotle. As is well known, these two theories provided a definite metaphysical basis for the claims of religion. Unfortunately, however, the facts which produced the science of the modern world necessitated the rejection of both of these theories. The super-nature to which Galilei and Newton were driven in order to account for the nature which exhibits itself in the measured behavior of falling bodies was quite different from the super-nature of the scientific metaphysical systems of Plato and Aristotle. In fact, it was so different that it provided no meaning whatever for the claims of religion. Super-nature was revealed as a collection of material particles moving by chance in an infinite space, with man and the apparent design of nature as a mere temporal and accidental by-product of this essentially irrational process.

Here is the real core of the metaphysical difficulty with reference to religion in the modern world. We have been accepting a science which provides no meaning for the claims of religion while also affirming a religion which, as Bennett has indicated, is a sham and a pretense without metaphysical foundations. Such has been the intellectual bankruptcy of modern Protestantism.

The Catholics said at the outset that one cannot have an adequate religion on such a metaphysical basis, and have honestly disagreed with, and borne the odium of disagreeing with, modern science where this has been necessary in order to maintain a metaphysics that will justify religion. In other words, they hold to the metaphysics of Aristotle as expressed in the theology of St. Thomas, notwithstanding its rejection by the physics of Galilei and Newton and the biology of Darwin. It must be admitted that their position has been the only defensible one for a church that would provide an intellectual justification of religion. They had the depth of thought to perceive that if the claims of religion are correct, then science must eventually return to a metaphysics which provides meaning for those claims.

Meantime it was inevitable that those Protestant churches which accept or pretend to accept modern science should fill their pulpits either with intellectual side-steppers or with speakers who cover their inherent atheism and agnosticism with a torrent of metaphysically empty pious phrases. Nothing else is possible from the metaphysical premises which intellectual Protestantism admits when it accepts traditional modern science. The sources of the declining interest of students and informed people in Protestantism today is not that people in their frivolousness prefer golf to religion, but that its pulpits are necessarily filled with people who either do not understand the metaphysical premises of the science to which

they give verbal acceptance, or else lack the intellectual capacity to carry those premises to their logical atheistic and agnostic consequences, and hence cannot command the respect of minds that are gradually becoming informed. To be sure, these minds for the most part are not aware that this is the seat of the difficulty; they merely sense that contemporary Protestant preachers give sermons that fail to come to grips with the information and metaphysical issues of our time.

But this diagnosis of the present disease does not solve Bennett's problem. It merely transforms it into another form. A new dilemma now confronts us. On the one hand we have intellectual Catholicism which has a metaphysics that is compatible with the claims of religion but incompatible with the first principles of modern science. This we can respect but not accept. On the other hand, we have intellectual Protestantism which accepts modern science in theory while knowing next to nothing about it, and has no metaphysical foundations for its religious claims. This one can hardly respect. Catholicism is meaningful as a religious theory but false as a scientific theory, whereas traditional Protestantism is superficially true in its science but a sham as a religion. Certainly, of the two, Catholicism provides the only adequate traditional religious position, yet science will not permit us to accept it.

Obviously the only adequate solution of this problem is the discovery of a metaphysics which enables one to accept the verified first principles of modern science, and at the same time provides metaphysical foundations for the ontological claims of religion. It appears that recent discoveries in physics are forcing science to such a new metaphysical conception of the nature of things, different both from the Platonic conception of Eddington and Jeans and the functional theory of Whitehead. I have indicated elsewhere what this conception is and the precise manner in which it answers Bennett's question.*

But the fundamental contention of Bennett's book stands regardless of these developments. It has cut beneath the superficialities of current religious theory to indicate that a religion which is worth anything must make ontological claims which can be justified only by a metaphysical theory of the nature of things. Truly there can be no adequate theory of religion without a metaphysical philosophy of religion.

F. S. C. Northrop.

Earning and Getting a Living

Your Job and Your Pay. *By Katherine H. Pollak and Tom Tippett. The Vanguard Press,* $2.00.

Modern industrial development has, along with its benefits, brought its troubles. Perhaps the greatest of these is that it has made a large percentage of the population dependent. Taking advantage of this, many employers have forced living standards of workers down to unbearable levels. If our development is to continue, or even if our civilization is to remain at the level it is today, this must be changed. There must be, to a certain extent, a re-deal.

This book praises the work which labor unions have done in improving the lot of the worker. It comments favorably on the "Russian Experiment." With respect to this, there seems to be just one definite bit of information—that it is impossible to find out exactly what the conditions are there.

Government ownership is advanced by the authors as a solution for labor ills, but there remains the fact that governments have never been especially successful or efficient in business. In countries where the governments own certain industries, such as utilities, these have in most cases been either very badly managed or developed through public demand after similar industries had reached a high degree of perfection in other countries where they are under private control.

The most hopeful prospect for a solution of the working man's present situation lies in the fact that leaders are more and more recognizing this as a problem that must be solved. An unfortunate and retarding feature is the way in which large banking interests have actively entered the industrial field, thus dominating it in the interest of capital.

This book contains an extensive bibliography which may be useful to students in this field.

Frederic G. Garrison.

Teaching the Preacher to Read

The Preacher as Man of Letters. *By Richard Roberts. Abingdon Press,* $1.50.

Since any preacher is a fellow craftsman in letters, having actually no other mediums in which to work, he has an unfailing need both of instruction and inspiration in his office. Any convocation, summer-school or conference which undertakes to stir up the gift that is in him leaves something undone if it does not send him home with the intention of doing more reading than he could do in the next twelve-month—even if he had nothing else to do at all and could come upon half the books recommended.

This book is what Richard Roberts said to Union theological seminary a year ago. Those who listened must have loved listening, for he made literature of what he said and would have been, in being what he was, the most convincing argument of what letters can do for a preacher. He makes little use of the more immediately modern, save in some paragraphs which deal with the more despondent late Victorian poets, nor, beyond suggesting the uses of good fiction, does he make much of the great novelists.

He assumes, and wisely, that his readers are best served by being recalled to the classic essayists, outstanding biographies and autobiographies, critical studies of style and the literature of devotion. The chapter headings are: Books and the Preacher; The Treasury of English Prose; The Nest of Singing Birds; Strangers and Pilgrims; The Words of the Preacher. These chapters between them cover a wide field, are sound in criticism, greatly stimulating and beautifully done. The windows they open in Dr. Richards' own reading are illuminating. He is deeply read in Boswell's Johnson, from which he always has at command a telling quotation; in John Milton's poetry and prose; in the eighteenth century essayists; in the literature of reflection upon life; in not-commonly-read letters, such as Cowper's; in such journals as Woolman's (which supplies two inches of Eliot's Five-Foot Shelf); in Macaulay, Sir Walter Raleigh (the modern), Paul Elmer More, Emily Dickinson; in Blake, to whom he acknowledges a great indebtedness. He has also a telling acquaintance with the interpretative critics of English literature.

The play of his mind in and about his theme furnishes the true wealth of these lectures. The passage on Don Quixote, for example, is signal in its art and insight. One finds in page after page rich illustrations of the way literature can be made the stuff of preaching with no mishandling of letters and no reducing sermons to mere literary criticism. The fourth chapter, Strangers and Pilgrims, is in the half-hidden heart of it a great setting out of the place of the Bible in

*(The reader will find a detailed treatment of this and other points raised in this review in "Science and First Principles," by the author of this review, published by The Macmillan Company.—The Editors.)

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preaching. The last chapter is as wise as can be in its insistence upon that clear, bright craftsmanship in style, form and expression, without which any sermon is a motley thing. And this chapter itself is particularly a very noble illustration of what a disciplined comradeship with the best may do for a preacher. It will take no long time to read this book; what it supplies will enduringly furnish any man's mind.

GAIUS GLENN ATKINS.

Missions in the World Process

THE MAKING OF MODERN MISSIONS. *By Stacy R. Warburton. Fleming H. Revell Company,* $1.50.

WHAT authority has Christianity for its missionary undertaking? What should be our abiding aim or objective? These are the fundamental questions which are being raised, both within the church and without in this present age, dominated as it is by a new attitude toward the peoples and religions of the east and by a growing confidence in the scientific method for determining the truth of principles and the wisdom of policies, and, consequently, seriously disturbed over the content of the Christian message itself.

In a search for the answer, our author does not turn to the supposed superiority of western civilization, nor to any particular proof texts of the Bible, such as the great commission. The answers are to be found, first, in the inner nature of Christianity considered as a living and expanding historical movement, and second and more fundamentally, in the unique personality of Jesus Christ its founder and in the redeeming purpose of the Christian's God, which likewise are to be discovered through a study of the movement.

For anyone who is interested not only in a brief review of the missionary enterprise but especially in the significance for missions of history, considered as a chain of cause and effect through which the present grows out of conditions and factors operating in the past, we know of no better book to recommend. A wide range of activity is reviewed. Although the author has a thesis to maintain, he is discriminating in his interpretation and does not seriously distort the facts to suit the theory. Conditions change; methods, interpretations, and emphases therefore must change. But throughout the long story of Christian endeavor there has been an unbroken continuity in aim, message and authority. The abiding aim has been to announce the Christian message. That message is Jesus Christ and the cross, as the token of God's redeeming love. The authority for announcing this message rests in the Christian's conviction of its truthfulness. Thus a conclusion is reached, similar to that of the missionary council at Jerusalem in 1928. Down through all the vicissitudes of history, and over and above all the features which other religions hold in common with Christianity, there stands out one unique essence which is Jesus Christ himself. We still await some discerning mind to analyze this "essence philosophy" of missions. Is this Christian essence an ultimate entity, a stopping place in thought, or does it also lend itself to psychological and historical analysis?

ARCHIBALD G. BAKER.

A Study in Municipal Decency

DETROIT RULES ITSELF. *By William P. Lovett. Richard G. Badger,* $2.00.

ONE of the explanations of Detroit's remarkable civic achievements has been the faith in democracy of such men as Mr. Lovett, secretary of the Detroit citizens' league, who gives evidence of his faith on every page of this little volume. According to Mr. Lovett, the citizens of Detroit have used to very good advantage the following democratic devices: non-partisan elections, representation at large, municipal home rule, the initiative and referendum and the short ballot. Municipal elections which were once controlled by the machine politicians and the liquor interests have more recently been characterized by independent leadership, trustworthy press reports and cooperation among civic and taxpaying groups. Public ownership of the street railways has proved a success, honest efforts have been made to enforce prohibition, the boundaries and functions of the city have expanded with the growth of the metropolis, and the city has been free from the dictation of organized business or organized labor. These are no mean accomplishments and the story of them has been interestingly told by Mr. Lovett.

Other cities have had devices for democratic control but they have not used them as effectively as have the citizens of Detroit. Reform movements in most American cities tend to rise and fall in cycles but in Detroit a sustained interest in public affairs has been maintained by a group of civic leaders. It is interesting to note that these leaders have for the most part been men engaged in industries which were national and international in scope. The automobile industry does not look to the government of the city of Detroit for special privileges. Two automobile manufacturers, Leland and Couzens, have taken a leading part in Detroit reform movements. These men have been aided by a liberal press.

A book of this sort should give hope to the citizens of metropolitan communities who are thrown into dispair because of the apparent power of the spoils politicians and organized crime. However, a word of caution is necessary. The Detroit election laws and the Detroit system of government are not as perfect as Mr. Lovett would have one think. These laws have been so successfully used by civic leaders that public confidence in them has been built up. In the opinion of the reviewer, the legal forms would have little value without this public confidence.

HAROLD F. GOSNELL.

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A Protest and a Prophecy

IT SHALL NOT BE AGAIN. *By Thomas Curtis Clark. Richard R. Smith, Inc.,* $1.00.

THE Christian Century is one of the outstanding protagonists of world peace. So we are not surprised to find that one of the editors of this great journal, Thomas Curtis Clark, has published a volume that sweeps together his many poetic utterances on the noble and growing propaganda. "It Shall Not Be Again" is the splendid name of this new volume of "protest and of prophecy" from his pen.

"It shall not be again!" That was the cry on the lips of our soldiers as they came back, many of them worn and wasted, from the world war—came back maimed or blind or shell-shocked, never to be the men they were nor the men they would have been.

This was their cry as they remembered the dugouts, mildewed with dampness, reeking with stenches, gibbering with rats—these putrid dismal caverns shut away from the sweet sun and the living air, where for months the men had been immured and trained to trap and slay other men.

This was also the cry of the soldiers as they remembered their comrades or themselves crawling over the cannon-booming shell-swept terrain of No Man's Land, many of them soon to be lying with mangled bodies and shattered faces, waiting for hasty burial in ground more populous with the dead than with the living.

This is the cry on resolute lips today, as these veterans of

the war remember the tens of thousands of graves with naked crosses which mark the new silent cities of the dead, where once the fields were green and where the poppies ran in the wheat.

These are only fleeting glimpses of that devastating and desolating brother-strife, which so lately visited our planet. Mr. Clark, with his intense humanitarianism and his practiced pen, pictures many phases of this tumult and terror; and into it all he has woven the appeal of his spirit for a new and nobler justice, for a new and sweeter practice of brotherhood, for a new and nobler consecration to the social passion of the Christ.

The fine aspiration of our poet sounds through such lines as these:

"War and hatred, let them go:
Caste and creed have had their day:
Pride and lust will lose their power;
Who will find the better way?

"Who will live to slay the false?
Who will die to prove the true?
Who will claim the earth for God?
Who will build the world anew?"

EDWIN MARKHAM.

Books in Brief

THE RUSSIAN CHURCH. *By Nicholas Brian-Chaninov. Translated from the French by Warre B. Wells. Macmillan.*

An inside account of the development of the Russian Orthodox church from beginning to end. The greater part of the space is devoted to events before the nineteenth century. There is no suggestion that there was anything in the program of the church itself, by way of either commission or omission, which invited the calamity that later overtook it. A chapter has been added, especially for the English translation, on the church under the soviet government and the setting up of the present organization of religion which is subservient to a government hostile to religion.

LE MYTHE DES GUERRES DE LÉGITIME DÉFENSE. *Par Georges Demartial. Marcel Rivière, Paris,* 15 *fr.*

Self-defense is the stereotyped excuse for wars, but never the real reason for them. Before the world war was half over, the author had associated himself with those who, refusing to accept at face value the explanations given either by his own government or by the others, began to try to find out what really caused the war. After reviewing the growth and use of the myth of self defense, both during the war and after it, he calls upon the Carnegie foundation to devote its resources to an unbiased study of the causes and origin of the war, not only that the blame for this war may be correctly placed but still more that the "myth" may be exploded and that the people—without whose assent through a plebescite no war ought to be entered upon—may be rendered immune to the epidemics of panic and patriotism which their rulers engender to win their support to wars falsely called wars of defense.

THE FINE GOLD OF NEWMAN. *Selected by Joseph J. Reilly. Macmillan,* $2.50.

A selection of extracts, mostly of a page or less, from the writings of Cardinal Newman. It has become so conventional to praise Newman that the prestige of his name often serves as a smoke screen which hides the weakness of his thought. The reading of this volume of selections, presumably his best—and really so, I think—emboldens the reviewer to express the opinion, long held, that Newman was a very much over-rated man. Does a man really have anything to say to this generation who can write: "We must make our choice between risking science and risking religion"? (Page 107.) But one who wants to make a fresh study of Newman in order to study the movement of which he was the chief representative, will do well to use this volume as supplementary reading with Gaius Glenn Atkins' new Life, and of course the Apologia.

THE LIVES OF THE TWELVE CAESARS. *By Suetonius.* SANINE. *By Michael Artzibashev. Modern Library,* $.95 each.

Two new volumes in an edition well known to all book buyers who want to make their money go as far as possible. Suetonius, the original de-bunking biographer, wrote of the private lives of the Caesars from Julius to Domitian. Artzibashev is one of the leading Russian novelists of the decade immediately preceding the revolution of 1917.

SEEING SOUTH AMERICA. *By John T. Faris. Revell,* $2.50.

Down one side and up the other and across the middle, the author journeyed through South America with observant eyes and with reliable sources of information at his command. His book is at once a readable description for those who take their travel vicariously and a useful guide for those who are preparing for a similar journey. A sufficient amount of history is included to enable the traveler to view the present in the perspective furnished by some acquaintance with the past.

PRINCES OF THE MODERN PULPIT IN ENGLAND. *By Ernest H. Jeffs. Cokesbury Press,* $2.25.

The London correspondent of The Christian Century a few months ago commended the English edition of this book to the attention of "those who take an interest in British preachers." The present reviewer would address the recommendation to a wider circle. Whoever is interested in preaching anywhere will be amply rewarded for accepting the introduction of these famous twenty by Mr. Jeffs. More than that, those who are interested in the consideration of personality and find profit in studying carefully portrayed characters, will find here much to merit and hold their attention. Moreover, a series of such case studies of individuals eminent in Christian leadership is a substantial contribution to the history of the church in our own times. Beginning with Joseph Park, the last of the great Victorians, the author brings his survey down to include such contemporaries as Dean Inge and "Dick" Sheppard. He is not afraid that criticism will dull the luster of these great names. As a good journalist, he paints them warts and all. But he is aware also of their greatness, and is sensitive to the varieties of personality and of homiletical method which they represent. Every chapter is at once a penetrating analysis of a character worth knowing and a good human interest story.

ADVENTURES IN THE SANTA FE TRADE, 1844-1847. *By Josiah Webb. Edited by Ralph P. Bieber. Arthur H. Clark Co., Glendale, Calif.,* $6.00.

The project of publishing a series of twelve volumes dealing with the history of the American Southwest during the years immediately before and after our acquisition of the vast territory which had belonged to Mexico, could scarcely have been started more auspiciously than by the publication of this

narrative of personal experiences by a veteran of the Santa Fe trail. Beginning by joining a westbound caravan with a little stock of goods bought on credit, he became a prosperous and substantial merchant in Santa Fe, extended his commercial operations far into Mexico, and later retired to his native Connecticut, while still a comparatively young man, with a comfortable fortune. The most informing part of his story is probably the many episodes illustrating the character of the Mexican administration and the attitudes of the Mexican government and officials toward American traders in the period just before our war with Mexico. Professor Bieber is the editor not only of this volume but of the series. His editorial work, consisting of introduction and copious footnotes, on this book shows high competency in this field.

RAINBOW CANYONS. *By Eivind T. Scoyen and Frank J. Taylor. Stanford University Press,* $2.00.

Utah's colorful canyons and prismatic plateaus have too recently been opened to the tourist to have attained the popularity which they deserve. There are things there which no one will believe until he sees them—and scarcely even then. This book tells all that anyone can understand without seeing for himself, and will help those who do see to see intelligently. Mr. Scoyen was the first superintendent of Zion Park and Bryce Canyon.

CORRESPONDENCE

Referred to Chief of Staff

EDITOR THE CHRISTIAN CENTURY:

SIR: The army has a vast amount of transportation equipment and a trained personnel to operate it.

Why not, therefore, have the army transport, or at least help transport, food going to waste on the farms to storehouses in the cities, where it would be available to feed the hungry this winter? What is an army for anyway?

Gardar, N. D. S. S. JOHNSON.

Mr. Taft Was Not a Patron Saint

EDITOR THE CHRISTIAN CENTURY:

SIR: I am grateful to Messrs. Masa and Joy, whose letters in The Christian Century of Aug. 5 discuss certain aspects of the Philippine Independent church, for their agreement with me on the main point that I wished to make in my recent communication. This point was that the assertion by Bishop de Los Reyes of that church, that William Howard Taft when American civil governor of the islands had supported the Aglipayan movement, was hardly believable; first, because such a thing would have been quite incorrect for Mr. Taft as the representative of a nation in which separation between church and state is continually stressed; and, secondly, because of Mr. Taft's well known fairness and straightforwardness. Mr. Masa says that Mr. Taft's official position, "made emphatic by his being a representative of a country whose history and constitution stand for the separation of church and state, weakens one's beliefs in what Bishop de los Reyes said;" while Mr. Joy says that I am "quite right in saying that Mr. Taft could not conceivably have shown religious preference or prejudice during his administration."

Of course it is quite proper for a public official to belong to any church he wishes and to "support" that church in the sense of being a church member. But Mr. Taft was an American Unitarian; he was not an Aglipayan; and in the situation which presented itself as between the Roman Catholic church and the Aglipayan body composed of "come-outers" from that church, he would very likely do what public officials do in this country when they are faced by a similar situation (for it is common enough in all denominations), that is to say, he would be strictly neutral and give no opportunity for either party to the quarrel to criticize him for unfairness. As an American and an admirer of Mr. Taft I am glad to find that in a difficult situation he handled himself so well as to win the good will of the Aglipayan group. But I cannot quite sympathize with the attempt of the latter, now that Mr. Taft is dead and gone, to show that he was a sort of Unitarian patron saint of their church, and that their success in establishing themselves is somehow or other due to his "support." This savors to me of an afterthought.

As to the origin of Aglipayanism it is hardly likely that there would be agreement in the Catholic and Aglipayan way of presenting it. Catholics and Protestants have a long way to go yet before they agree, for instance, on the origin of the Reformation. It would be easy to find people who do not agree on the rights and wrongs of the origin of Unitarianism. Some trinitarian Congregationalists would hold views quite unlikely to be accepted by the bulk of Unitarians. This is one of the troubles of being human. Mr. Masa's picture of the sweetness and light of his heresy over against the bitterness and darkness of Catholicism is no doubt all right for him; but for me it is quite unconvincing. We shall have to agree to differ on this; but we are in substantial agreement on one thing, that is, that Aglipayanism was both nationalistic and heretical. Mr. Masa says it "embodies the temper of both." I am willing to accept that. The same may be said of a great many of the "away from Rome" movements all over the world.

Arlington, Mass. DENIS A. MCCARTHY.

The Kingdom of God Campaign

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of The Christian Century for May 20 the correspondent from Japan, in speaking of the Kingdom of God campaign, makes four statements which we feel to be contrary to the facts and therefore most unfortunate.

1. Our committee has made careful inquiry and has failed to discover any instance where there has been competitive effort on the part of the churches to increase their membership through the decisions which have been made in the various local campaigns. On the contrary, the finest spirit of cooperation has prevailed not only in the campaigns themselves but in the follow-up work.

2. The committee has yet to hear of any attempt to introduce so-called fundamentalist and modernist doctrinal controversy into this campaign.

3. There has been no tendency of any kind to hinder Mr. Kagawa in his effort to organize Peasant Gospel schools. On the contrary, our central committee has made this one of its four major objectives during the past year. In April of this year it held an institute in Tokyo for the training of leaders for this Peasant Gospel school movement, attended by about 100 delegates appointed by all the communions cooperating in the campaign. In this institute Mr. Kagawa was one of the key men. Not only so, but during the whole year our committee has supplied speakers for these schools whenever requested, when the missions of the Japanese churches found that they could not, for financial or other reasons, provide the necessary faculty.

4. Regarding Mr. Kagawa's policy of organizing cooperative societies in order to deepen the communal interests among the Christians, the National Christian council of Japan, at its last annual meeting, went on record as favoring this, and the central committee of the Kingdom of God campaign took similar action.

We also want to call your attention to the fact that no contributions for the Kingdom of God campaign, as such, have had any string to them whatever. Our committee has been left absolutely free to use these funds in any way that it saw fit.

CENTRAL COMMITTEE OF THE
KINGDOM OF GOD CAMPAIGN,
Akira Ebisawa,
William Axling,
Executive Secretaries.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

The Y. M. C. A. Is Reborn

A Declaration on Industry—Sympathy for Nations Urged—Wanted, Prophetic Voices! Disarmament

(Special Correspondence)

CLEVELAND, Aug. 18.—The title represents sober fact. The Toronto assemblies of the Y. closed in open revolt on the part of youth. The Cleveland Conference, at its opening, heard Dr. Erich Stange of Germany report the proceedings and announce that on that day in Toronto they knew that a new movement had begun within the Y. M. C. A., and that henceforth there was to be a real youth movement. In one of the last addresses at Cleveland Professor Rufus Jones said that the convention had "moved so far and had shown such splendid conviction in social problems as to make Reinhold Niebuhr look like a conservative." And Dr. Mott himself, in presenting the declaration on industry, declared that such a document, if presented to a world conference ten years ago, would have been regarded as a revolutionary statement. Yet he personally was wholly for it. In one report after another we find reiterated the demand that far more place be provided, in programs and in planning, for youthful and non-professional leadership. In great issues of the day—freedom of discussion, opposition to war, reorganization of industry, and the creation of an international society—the Young Men's Christian Association now stands for something quite definite, and has declared its readiness to take the consequences. So different is all this from the scene on which we have looked during recent years that one says with pride and gladness that the Y. M. C. A. has experienced a rebirth—an emergence into a new and a larger world, with a new atmosphere, and accepting responsibilities for new functions. Anything may happen now.

Spontaneous Utterances

How was this made possible? How was the change brought about? No one seemed to be manipulating the siuation or pulling strings, though as one looks back over the sequence of addresses it looks as if some one had foreseen the result and its procedure. Yet in fact it was all spontaneous.

Dr. J. A. Mackay is the first star actor on the scene. The conference is opening in the beautiful Cleveland auditorium, and he gives a fighting speech on "Youth's Adventure with God." At Toronto that slogan had seemed meaningless but not to Mackay. He opens on a high note and sustains it. Thrills had started and, however some wondered about the close of Dr. Mackay's address, unanimity prevailed about the first part analyzing the situation. The latter part had called us to find in Jesus a call to sympathy, not pity or contemplation, but actual suffering together with oppressed ones. Germans smarting under the stigma of war guilt, workers with work denied them, statesmen with a situation far too complex for their handling, all claimed us. Would we dare to suffer with them?

After a night of sleep we come back to face the main issue as put to Dr. W. R. Maltby. "Has life a meaning?" Many, even at the close of the conference, still thought that there we touched the high spot of the whole experience. The religion of the conference, if obviously God-centered, is yet intensely humanistic. Following the clue of Dr. Maltby we may find life as a symphony rather than a problem in geometry. Let us interpret one particular evening as symphony rather than as logical sequence. We start this evening with a series of selections from liturgical music by the marvelous choir of the Russian church. Presently the Fiske Jubilee singers, as in every session, managed to fit into the program with some spirituals which stayed with us as a dream through the stern logic of the speeches. No one felt either Russian liturgy or spiritual incongruous, yet what a contrast! And so Dr. Stange spoke on our resources—for him, the "word of God." Holding in his hand a tiny New Testament he speaks of the handful of dynamite. God stands transcending all our personal ends and our life must be rooted in his. Then Dr. Van Dusen tells how this dynamic energy of God may be a factor in our life. Inflexible honesty is essential. There must be no trace of magic in our resort to God. There can be no short cuts, no evasion of tension. God is found in the tension when we insist on holding the two horns of the mental, emotional and moral dilemmas which rack our souls. Again one notes the contrast of two interpreters of spiritual resource.

"Transfiguration of Life"

The successive speakers in the larger assemblies kept us facing this duality of thought and the strain was tense when on the closing days Dr. George Pidgeon and Dr. Rufus Jones called us back to the transfiguration of life. There was the constant alternation between high and varied worship and acceptance of difficult ethical enterprise.

A similar difference appeared in treating the matter of membership. There was a strong desire to make membership more full of meaning and one proposal looked to the initiation of the new member by an impressive ceremonial act. From the American delegation came a somewhat brusque proposal to eliminate this. What one saw from the platform was America versus the world Catholic Christianity seeking dramatic and sacramental expression; American puritanism giving its habitual retort, "We do not want ritual." But when the vote was counted, to the sur-

(*Continued on page* 1102)

British Report on Indian Labor

Royal Commission Finds Toilers Illiterate—Drink Revenues Drop—A Good-Will Movement

(Correspondence from India)

NAGPUR, July 31.—An event of considerable interest during July has been the publication of the report of the royal commission on labor in India. This commission—consisting of twelve members of whom seven were Indians, with representatives of employers and workmen and one woman member—under the chairmanship of Mr. J. H. Whitley started their work in India early in October, 1929, toured extensively, collected evidence and completed their report in March last. In spite of the political preoccupations of Indian leaders the recommendations of the commission have received a great deal of attention in the country, and the report itself is generally considered as the most valuable document ever produced giving reliable and impartial information about labor conditions in this country. In a land where the masses are illiterate and ignorant and suffering from acute poverty it is easily possible for capitalists who establish factories to have a labor force who will be very docile and long suffering. That the commission were well aware of this situation is evident from a statement which they make at an early stage of their report of the disadvantages under which Indian laborers live and work. They say: "In India nearly the whole mass of industrial labor is illiterate, a state of affairs which is unknown in any other country of industrial importance. It is almost impossible to overestimate the consequences of this disability, which are obvious in wages, in health, in productivity, in organization and several other directions. Modern machine industry depends in a peculiar degree on education, and the attempt to build it up with an illiterate body of workers must be difficult and perilous."

The commission, at the same time being well aware of the slow pace of reform in labor conditions even in the west and bearing in mind the ultimate interests of labor and the dictates of practicability, have in all their recommendations adopted the principle of gradualness. One illustration may be given. The commission discovered that in the carpet factories of Amritsar (Punjab) there was a system by which the labor of tender children of from six to nine years upwards was mortgaged on conditions which verged on virtual slavery. The evidence for the prevalence of this practice is so clear that the commission recommend that legislation should be introduced by which the pledging of child labor should be made a criminal offense. But the starting age for children proposed in

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such places is ten years. The commission have been led to recommend this apparently low age from a consideration of the fact that both employers and parents have to be educated to a higher standard of child welfare and that in the absense of such a higher standard only such legislation as is capable of enforcement should be passed. It has also to be remembered that India has yet no compulsory system of education, and therefore there are many easy ways of evading any legislation that may fix a higher age as the starting age for children working in such factories.

* * *

Drop in Drink Revenues

From the figures of the excise revenues of the various provinces of India for the year April, 1930, to March, 1931, now available, there is evidence of serious decline. The anti-drink campaign carried on by the national congress and its thousands of volunteers all over the country is an important factor in bringing about this decline in the revenues from drink. The general economic depression has also made its contribution, for it is but natural for people when their income declines to give up what they consider as unnecessary, and to the poor in India liquor is yet, fortunately, a luxury. The total loss for one year in all the provinces is 34,845,000 rupees, Bombay province being the one most affected, evidently because the anti-drink movement of the congress has been most active there. Even the Simon commission anticipated that in the next decade there would be a fall in the revenues derived by the British government in India from drink. The fall has now commenced. The question now being asked is, Who is going to make up this loss? Is it by reduction of expenditure in the military and other departments of the government or is it by increased taxation? Is it not a sad situation for any country to be in, that if the inhabitants of that country decide to become virtuous and abstain from taking liquor, there is an enormous drop in the public revenue and it becomes difficult for the administration to be carried on? India will soon be called upon to make adjustments of far-reaching consequence in its national taxation and expenditure in view of the approaching elimination of its income from drink.

* * *

A Good-Will Movement

Believing that the solution of the present difficulties that have arisen between Great Britain and India lies along the lines of better understanding and cooperation between Indians and Britishers, a group of them in Bombay city have organized a good-will movement under the name "Welfare of India league." This movement was formally inaugurated last week in public meeting, presided over by the Indian mayor of Bombay and attended by a large and influential number of Europeans and Indians. The object of the league is to "provide a common platform for those Europeans and Indians who stood for the speedy creation of a system of government which secured for India her proper place as an equal partner in the British commonwealth of free nations, to organize all the forces in the country which believed that in the promotion of interracial and intercommunal friendship lay the key to the situation in India, to consider ways whereby the political and economic interests of India might be furthered and to maintain touch with the government as well as with the leaders of the national movement and various communities and place the league's services at their disposal." A very praiseworthy and comprehensive program! It is significant of the influence that British missionaries exert on the public life of India that Rev. John McKenzie, the president of the missionary college in Bombay has been elected as one of the two vice-presidents of this league along with the well known Indian leader, Sir Tej Bahadur Sapru. The president of the league is a prominent Indian business man in Bombay, Sir Purshotamdas Thakurdas. This movement may help a great deal in promoting intellectual and cultural cooperation between Indians and Brtishers and thus in bringing about a better atmosphere for the consideration of the impending political changes.

* * *

Religious Bigotry Leads To Tragedy

An illustration of the extreme length to which persons actuated by blind religious zeal can go was afforded by the trial of a murder case which has just concluded in the Calcutta high court. A Hindu bookseller in Calcutta published a schoolbook on history in Bengalee in which, along with other pictures, there was a picture of the prophet Mohammed. This was a reproduction of a fifteenth century painting by a Moslem artist. Some members of the Moslem community in Bengal objected to the picture of their prophet in the textbook, as it was against their religion to have such pictures. When a representation was made to the publisher he was willing to have the picture omitted from the next edition of the textbook. But two Moslem youths from the Punjab one day walked into the shop of the unsuspecting Hindu publisher and murdered him and his two assistants who tried to defend him. In the view of these Moslem youths or their co-religionists who incited them to this cruel deed, they were vindicating the honor of their holy prophet. The two misguided Moslem youths have been sentenced to death. Incidents such as these make for the spread of bitterness between Hindus and Moslems. Men of good will among Moslems no doubt condemn such outrages, but the general mental outlook of the Moslems on matters affecting their religious beliefs and practices have to undergo a radical transformation if they are to live in peace and harmony with their Hindu neighbors.

P. O. Philip.

Lutherans Open Union Seminary In India

Three Lutheran churches in India and the four missions supporting them have joined hands in establishing at Madras a union Lutheran theological seminary which opened its doors last month. Each cooperating body furnishes one professor, either Indian or foreign. The organizations cooperating are the Danish Lutheran Church in South India and the Danish missionary society, the Lutheran Church in the Andhra country and the United Lutheran church mission, and the Tamil Evangelical Lutheran church and the Leipsic Evangelical Lutheran mission and the Church of the Swedish mission.

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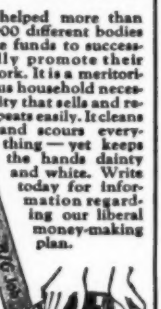

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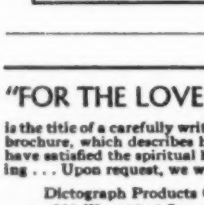

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Andover and Newton Unite

Court Sanctions Famous Seminaries' Merger—Williamstown Discusses World Issues

(Correspondence from New England)

BURRILLVILLE, R. I., Aug. 15.—"Beginning with the academic year 1931-2, Andover Theological seminary, after several years of enforced suspension, reopens. This was made possible by a decree of the supreme court of Massachusetts, which in 1925 dissolved the Harvard Andover affiliation, and in 1931 released the seminary from the legal and doctrinal restrictions of the so-called Andover creed.

"The Newton Theological institution, Baptist, and the Andover Theological seminary, Congregational, have joined their titles, faculty, library and administration, and will be known henceforth as the Andover Newton Theological school. The combination consolidates two of the oldest seminaries in America. (Andover was founded in 1807; Newton, in 1825.) They have a common background in Calvinistic theology, the same Congregational polity, and the same educational standards."

These two official announcements, to those who know the past, sound like paeans of praise for escape from bondage. Conservative courts have removed the dead-hand of restricted endowment! The creed by which, in an age of bitter controversy, the founders of Andover sought to guard it for all time, a creed never adopted by any branch of the Christian church and held by no living man today, no longer is required of its professors! The extra precaution of the "visitors'" veto upon acts of the trustees is outgrown! But equally significant is the merger of Congregational and Baptist institutions. The former was the "Standing Order" in Massachusetts and Connecticut. Baptists were unwelcome intruders for nearly two centuries. When the pastor at Mathuen greeted the first Baptist preacher as a Christian brother, his unprecedented act made that town a leader in comity and cooperation till this day. In many places a boy of the "parish church" risked a whipping if he attended a Baptist meeting. As late as 1903, a parishioner in a Connecticut town protested against her pastor's proposed exchange with a minister of that denomination, exclaiming: "Why, no Baptist has ever stood in our pulpit!" And the exchange did not take place. Now, those two churches are federated; and seminaries of the two bodies are combined, claiming "the same educational standards," "the same polity" and the "same theological background"!

* * *

World Problems Stir "The Institute of Politics"

Any allusion to the discussions of the month at Williamstown creates an embarrassment in selection. On Aug. 3, militarists and pacifists clashed on the question of armaments. Admiral Rogers held that "a navy second to none" is necessary to "give weight to our diplomacy," protect "our commercial dominion," and give "one of the best guarantees for world peace." He scoffed at "visits of school children," because international relations are based on commerce, not on courtesy. On the other side, one of the strongest addresses was that of Edwin L. James, of the New York Times. The Kellogg pact depends on the force of public opinion. Public opinion must be informed. Therefore international inquiry is necessary. The conclusions would bind the United States morally if not legally. Such he believes to be Secretary Stimson's plan. "There is risk. But is any risk greater than in following the other policy? To wait till the next war starts might cost a thousand times more. There is no isolation; we are involved everywhere!"

Events in Europe were immediately reflected in the discussions. The failure of radicals and reactionaries, combined, in Prussian election, was hailed with satisfaction by representatives of both France and Germany on Aug. 10. Prof. Herbert von Beckerath held that France misinterprets Germany because of its own intense nationalism. The latter, with only 60 years of unity back of it, is not nationalistic, but absorbed in its internal social and economic struggles. It can not forever accept the "war guilt" clauses. In reply, M. Le Neveu, president of the Union Coloniale, said that in his previous address he was explaining the French point of view, not trying to make out a case against Germany, on whom "France as a whole looks as its traditional and natural friend." He admitted that the insistence on the "war guilt clauses," therefore, required explanation. It was part of a vicious circle, on the one hand France feeling that security is endangered by German reconstruction, and Germany's feeling that French armaments indicate a desire to keep it suppressed. But the thing which France most desired was prevention of another war.

Cecil B. DeMille's

King *of* Kings

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Dr. William E. Rappard, leader of the conference, thanked both for the constructive tone of their addresses. The Christian Science Monitor called the incident "A Miniature Franco-German Peace," and added the appropriate comment, "Is it not a hint for the actors in the greater controversy now upsetting Europe? Good will engenders good will."

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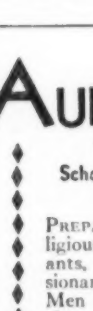

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Peace Caravan Visits Chicago

Heralds Disarmament Conference at Geneva—Kagawa Speaks in Chicago —Unemployment Relief

(Correspondence from Chicago)

CHICAGO, August 21.—On Wednesday, August 12, the "Peace caravan" of the Women's International League for Peace and Freedom, which is making a transcontinental tour, rolled down Michigan avenue,—a famous thoroughfare which, by the way, has witnessed many more military parades than peace demonstrations. But the sirens of the motorcycle police escort sounded quite as militant a note for this disarmament parade as for any military demonstration. The caravan originated on the Pacific coast. It is one of the good things that have come out of Hollywood. It is moving eastward toward the Atlantic, and is gathering on the way thousands of supporters for international disarmament. The caravan is intended to call attention dramatically to the world conference on disarmament to be held at Geneva in February, 1932, and is securing signatures to petitions urging world disarmament at that time, to be presented to President Hoover when the caravan completes its journey.

The caravan was met at the Illinois boundary by a large delegation of Chicago women, headed by Miss Janes Addams and Mrs. Catherine Waugh McCulloch, who accompanied it to Chicago. The first call was made at the city hall, where the delegation was received by Mr. George Gaw, Mayor Cermak's personal representative, and Miss Amelia Sears, county commissioner, in the absence of the mayor from the city. During the three day visit of the caravan many meetings were held in all parts of the city and in Evanston. The speakers were men and women prominent in the cause of international good will. The caravan was headed by Miss Alice Boynton, president of the Illinois branch of the league. At the informal reception at the city hall brief talks were made by Miss Boynton, Miss Sears, Miss Mabel Vernon of New York, disarmament campaign director, and Miss Katherine Devereux Blake of New York.

* * *

Kagawa Visits Chicago

Many events during the past two weeks have received more attention in the newspapers than the visit of that saint and prophet, evangelist and social worker, Kagawa of Japan. But, in any discriminating appraisal his visit was one of the outstanding events. Not often does one make contact with so great a soul. I do not have a complete list of his speaking engagements, but, as might be expected, he was a speaker at one of the meetings held in connection with the visit to Chicago of the "Peace caravan," to which reference is made above. On this occasion he spoke under the auspices of the Society of Friends in First Unitarian church. He also lectured in Joseph Bond chapel under the auspices of the divinity school of the University of Chicago.

* * *

Unemployment Relief

One could wish that it were not necessary to speak so frequently of unemployment and the misery it entails, but this is a condition which grows more desperate as fall and winter draw near. In Chicago Governor Emmerson's commission on unemployment relief is being reorganized, and is getting down to work. Mr. E. L. Ryerson, jr., long active in the work of the Chicago council of social agencies, has been elected president of the commission, and Mr. Samuel Insull, jr., chairman of the campaign committee which will undertake to raise a fund of $8,800,000. Last winter the governor's commission raised $5,000,000 by subscription and ministered to the needs of more than 138,000 families. It is fully recognized that the job will be a bigger one this year.

Mayor Cermak has intimated that the commission will ask President Hoover to call a special session of congress to seek ways and means of dealing with unemployment. To an increasing number it is becoming evident that nothing adequate can be done if the private gifts of individuals are depended upon, or even if the problem is left to municipal and state governments. As things are the burden falls too heavily upon a comparatively few socially minded people, while a majority of those able to help escape altogether.

* * *

Special Relief Problems

Some special problems in connection with unemployment relief have emerged. There is especial urgency to provide work and help for Negro unemployed men and women; they represent, unquestionably, the hardest-hit element of the population. Since the outbreak to which reference was made in my last correspondence special measures of relief have been taken. . . . "Gyp" agencies, which exploit the unemployed in a variety of unconscionable ways —high fees, fee-splitting, collection of fees without real service, etc.—have been found to be flourishing. There are laws covering such operations, and an effort is being made to clean out these vampires. . . . Dr. Johnston Myers' plan to bring surplus crops to the hungry is receiving support. It does seem better to feed hungry people with such food than to burn it or let it rot.

* * *

A New Publisher for The Daily News

Frank Knox, publisher of the Manchester (N. H.) Union Leader, and Theodore T. Ellis, formerly publisher of the Worcester (Mass.) Telegram Gazette, have purchased the Chicago Daily News from the estate of the late Walter A. Strong. It is believed that the new owners will maintain the great tradition for responsibility and public service achieved by the News under the ownership and management of Victor E. Lawson and Walter A. Strong.

CHARLES T. HOLMAN.

Dick Sheppard Recalls Past

Centenary of Dean Farrar's Birth—A Great Missionary Passes—Shaw Visits Russia

(British Table Talk)

LONDON, Aug. 10.—Dr. "Dick" Sheppard has been telling, in the St. Martin's Review, of his introduction to the parish with which his name will always be associated. When he was first offered St. Martin's he had not understood its importance. He thought of it simply as a city church. But one day in France he had a mystical vision of what might happen in that church, in which lived, though he had not grasped this fact, more than 8,000 people. His life shows what that vision meant. He was not the only person who was ignorant. Two dignitaries who ought to have known better wrote to him, one suggesting that he could do the work with a part-time curate, the other warning him that he would be buried alive in that parish. "It seems," he says, "as if the 'high-ups' spend so much time in assemblies, conferences and the like saying what should be done that they have little opportunity of knowing what the clergy are really doing." Dr. Sheppard had had the ambition to go to St. James's, Piccadilly, but that living fell at the time to Dr. Temple. In his own frank way Dr. Sheppard tells how St. James's had won a special place in his affections since at one watchnight service he had listened there to Canon McCormick, the father of the present vicar of St. Martin's. At that time he was a "careless youngster by no means addicted to church services." He had left a Covent Garden ball to spend the last moments of the year in a church. "If I ever heard the gospel preached," he adds, "it was that night from the lips of Canon McCormick. . . . I did not return to Covent Garden to dance again after hearing that sermon."

* * *

The Centenary of Dean Farrar's Birth

If Dean Farrar had been the author of "Eric, or Little by Little," and of nothing else, the centenary of his birth would not have been recalled with anything but an amused curiosity. But he wrote very many other books; I imagine that the British Museum catalogue must have many pages devoted to his works. And among them is the best known of all popular lives of Christ. At one time everybody read Farrar on this subject, and those who read this book today will understand why it was popular. Yet at the same time it seems to us incredibly remote. Farrar is further removed from us than many earlier writers, and since his day many a stormy battle has been waged by scholars over the fields which he described. It is true that he was a first class scholar and a most picturesque writer; he had a quick eye for the setting of the story; but he did not come near to the mystery of Jesus as modern scholars see it. He wrote in such a way that the orthodox read him gladly, though in some respects he could scarcely be counted an orthodox thinker. He was one of a generation of which, in its dealing with Jesus, it has been said:

"We called rough places smooth; when hills arose
In Thy strange words, we made them gentle plains;
In friendly bonds we saved Thee from Thy foes,
But Thou didst break the chains."

Farrar was a great orator in a day in which a more rotund and rhetorical style of speech was sought in the pulpit. His chief departure from the orthodoxy of his day was made when he attacked in his "Eternal Hope" the doctrine of eternal punishment. But "Eric or Little by Little," though it was a best seller in its day, is better forgotten. It is a school story of boys who never existed, or if they did once, exist no more.

* * *

The Death of Charles George Sparham

Charles George Sparham was a great beloved missionary in China for forty-four years. He retired from his work there to undertake, in old age, a responsible job for the Religious Tract society, and he died suddenly in London last week. Sparham was the close friend and son-in-law of Griffith John, one of the apostles of China. In the school of daring faith which gathered around Griffith John he learned lessons which he came himself to apply in after years. He was a very modest man, content if he could be a helper to Griffith John. But he was called to leadership in the L. M. S. and in a large measure in the whole missionary enterprise in China. In his later years he was secretary of the committee co-ordinating the whole of the L. M. S. operations in China.

* * *

And So Forth

On his return from Russia Mr. G. Bernard Shaw has made known some of his impressions of the Union of Soviet republics. Among other things he says that the communist movement is inspired by "a great spiritual impulse." Lord Lothian has also found in communism a "Godless religion." These observers are clearly right, and it would help to the proper understanding of Russia if everyone recognized once for all that the Christian church has to meet in Russia a menace all the graver because it is the menace of a counter-enthusiasm. It will only be met by a new zeal and passion on the part of Christendom, and by the weapons of the spirit. . . . The bishops continue to deal with Dr. Barnes, the bishop of Birmingham. The bishop of Gloucester, one of the best scholars on the bench of bishops, flatly accuses Dr. Barnes of a misstatement of the doctrine of the eucharist which he attacks. He further declares that Dr. Barnes confuses material and spiritual experience. It would be as easy, he says, for anyone who does not believe in sacraments to accuse Dr. Barnes of superstition as it is for him to attack Catholics for their beliefs, and he concludes that there is really not a great difference between what he teaches and what he attacks, both are permitted to members of the Church of England. . . . The news of Mr. Lloyd-George's health continues to be good. There is still a note of caution in the news, it has been a severe operation through which he has passed.

EDWARD SHILLITO.

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Is there time "to stem the tide of discontent, of disorder and of political and economic revolution" now rising in many countries—and how can it be done?

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REBIRTH OF THE Y. M. C. A.

(*Continued from page* 1097)

prise of most, the majority was with the world and not with the American delegation.

Economic War Deplored

Meanwhile the ethical passion is becoming tense. Reinhold Niebuhr arrives on Thursday, all ready to crack the shell and let some new influences into the old husk-clad institutions. But the shell is cracked and pulverized already. We are quickly back in the world of Dr. Van Dusen with illusions torn aside. We are made to see life whole if not steadily. If Gandhi says boycott English cottons, Manchester factories are distressed. If Russia increases wheat production American and Canadian farmers are almost brought to ruin. All local explanations of the world crisis are irrelevant. Yet each nation is seeking to overcome depression by raising higher the walls which shut out trade. So we assume that Germany can live in western civilization and yet be enslaved. If we would save Germany from communism, Americans need to pass through a change of heart. Should we fail, it indicates that we are but salt that has lost its savor. Our religion, then, must possess dynamic and also be guided by astute social intelligence. And this stirring warning comes just at the right time, for crisis is here and we all know it. Forces have been in conflict and severe conflict at that. The conflict has been on many fronts but the issue has been the same. Will the Y. M. C. A. live dangerously? Let us see how the issue arises.

In reality, two conferences are working contemporaneously. We have the International Y. M. C. A. of North America—the legislative body for Canada and the United States; and we have the World Y. M. C. A. conference supervising the wider field of Asia, Africa and Europe. Each conference has between 600 and 1,000 members, and for the study of major issues divides into large sectional groups. Through some strange sensitiveness rumor makes us aware that other sections are feeling the very tensions which bother us in our own group, and strangely enough the two conferences both pass through the same changes.

A New Institution

Look first at the International, as that directly concerns the work of the Y all over this continent. The nation will hardly know the old institution when it dons its new garments. Problems have arisen about the basis of membership in the local society and about the status accorded to women and girls in communities where the Y. M. C. A. has felt compelled to include them in its field of work and fellowship. Gunpowder is in those sections but it is duly dampened and the subjects are passed on to the respective national councils of Canada and the United States. The foreign work looms large and with commanding majesty of importance as Dr. F. Ernest Johnston reports on his survey of that aspect of our work. The report abounds in pungent suggestions both for church and association, but these must stand aside for the moment. The new national secretary for Canada, Dr. Ernest M. Best, has some telling things to say about the immediate steps to ensure new religious emphasis. But for the moment attention is concentrated on what the Y. M. C. A. will do in social, economic and political problems. The subject is ably presented to the conference by Rabbi Israel.

In swift panorama the conference is confronted with specific questions on which silence can no longer be maintained without betrayal of trust. Bishop McConnell comes on with his quiet, pawky style, hands in pockets and ideas safely arranged in his head to suggest what the Y. M. C. A. can do about it. "First of all, I suggest that you might now and then welcome to your platform some man with a prophetic voice—your own voices have not been very prophetic. Welcome men who are considered dangerous because they disturb complacency." All that followed grew out of this suggestion and the section was asked by Governor Sweet of Colorado to give this matter priority in discussion. Opposition was useful first to reveal the nature of the objections and second to show their futility. One man insisted that the Y. M. C. A. must move in the world of agreement, not in the field of controversy. We must discuss only important matters on which there is no controversy. Inquiry for a list of such important subjects elicited no further light.

Open Platform Needed

The final decision as adopted by the whole conference declared that the Y. M. C. A. regards it as a fundamental obligation to provide an open platform on which may be discussed every social, economic, racial and political problem affecting human welfare. Not only may the discussion be allowed but the association must definitely promote Christian attitudes. Study may be carried on quietly in study groups, but education also calls for public discus-

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sion. The associations which decline this task are said to indicate by so doing their satisfaction with things as they are. Thus the plea of neutrality is set aside. The declaration recognizes the growing attitude of the possessing group to discover methods of promoting a Christian social order. Warnings were given of the danger to the Y. M. C. A. should this resolution pass, but a tidal movement had set in and when the vote was taken there were less than a dozen dissenting votes of 600 voting delegates.

Disarmament occasioned long discussion. In the end, the declaration conveys to our respective governments "the earnest desire that the selection and instruction of delegates to the Geneva conference on disarmament shall be such as will throw the whole weight of our national influence in favor of a thoroughgoing program of disarmament." Also, an appeal is made to both governments for legislation which would make possible the naturalization of conscientious objectors such as Professor Macintosh. The Y. M. C. A.s also are asked to carry on vigorous educational action regarding the causes of war with a view to setting up an actual working international order.

In the larger world conference more far reaching proposals were adopted which definitely align the Y. M. C. A. with those seeking radical economic reform. The articles now written into the draft revision by the Federal council of churches of the social creed of the churches, so far as they affect industrial conditions and relations, were heartily endorsed. It was recognized that the overwhelming support given to all these measures will strengthen the hands of all secretaries seeking to carry out similar policies.

War Responsibility

Behind the scenes a strenuous struggle has been carried on by the German delegations to secure from the conference a declaration repudiating the ascription to Germany of sole responsibility for causing the war. At last the Germans supported and the French did not oppose a statement which "dissociated the nine hundred delegates" from the "injustice of ascribing to one nation or group of nations alone, the sole responsibility for the world war." The resolution went on to condemn war as sinful and to call for every effort to eliminate it from the world's life.

Sex problems were presented as calling for educational work which treats them as integral phases of the normal life. The conference went on record as seeking the protection of individuals and society from the menace of liquor and drugs, and for the observance and enforcement of law. Important addresses were given by some foreign delegates. Thus, Messrs. Cheng and T. Z. Koo gave illuminating addresses on the Christian situation in China, and in the young life of today. Kagawa was there from Japan to present his call to the full Christian life.

No account of the conferences would be at all complete unless it mentioned the wonderfully rich and sustained personal fellowship which was being maintained until the very last around the table and in the lobbies. Rich personal friendships have been formed; and for a thousand leaders of men it may be said that widened sympathies and better understanding have come to them. Similarly the diversified worship must have brought to hundreds a new appreciation of the value to world-wide christendom of the intimate contacts built up with the Eastern Orthodox churches. The presence on the platform through many sessions of the Most Reverend the Archbishop Athenagoras Metropolitan of the Orthodox Eastern church throughout America, was most welcome. His ecclesiastical robes were unfamiliar and the participation of one of his priests with the choir in leading the worship of the great throng on different occasions must leave its effect. A celebration of the holy communion at the close of the conference found a group of ministers of different communions participating, and the climax came in the benediction given by Archbishop Athenagoras. The conference sermon by Bishop MacDowell introduced another shade of religious complexion. Dr. Pidgeon in his gowns was present as first moderator of the United Church of Canada, and his address at the close of the international conference will be long remembered.

ERNEST THOMAS.

BOOKS RECEIVED

The Inquisition, by A. Hyatt Verrill. Appleton, $3.00.

Gog, by Giovanni Papini. Harcourt, $2.50.

Teen Age Talks, by M. G. Gosselink. National Pub. Co., Philadelphia, $1.50.

The Wolf in the Garden, by Alfred H. Bill. Longmans, $2.00.

National Defense, a Study of the Origins, Results and Prevention of War, by Kirby Page. Farrar & Rinehart, $3.00.

The Forest Hospital at Lambarene, by Albert Schweitzer. Holt, $2.00.

God and the Universe, the Christian Position, edited by J. Lewis May. Lincoln MacVeagh, $2.50.

Waterless Mountain, by Laura Adams Armer. Longmans, $3.00.

Hotspur's Cruise in the Aegean, by Alfred F. Loomis. Jonathan Cape & Harrison Smith.

My Northcliffe Diary, by Tom Clarke. Cosmopolitan Book Corporation, $3.00.

Open Doors in Religious Education, by John W. Suter, Jr. Richard R. Smith, $1.25.

God's World, by Cornelius H. Paton. Richard R. Smith, $2.00.

The Unique Aloofness of Jesus, by Jacob Bos. Richard R. Smith, $2.00.

The Foundations of Bible History: Joshua and Judges, by John Garstang. Richard R. Smith, $5.00.

Shadow of the Crown, a Story of Malta, by Ivy Bolton. Longmans, $2.00.

Wheels Toward the West, by Hildegarde Hawthorne. Longmans, $2.00.

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